

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, JULY 29, 1909.

NEW SERIES VOL. XI. NO. 30.

## Evangelistic Possibilities of the West.

(By Rev. Samuel G. Neil).

The West is full of surprises, sudden and usually pleasant. Every few days something happens to change the map, and history is made all over again. At the present time things are happening tremendously in the States of Montana and Idaho, and new towns are springing up by the wholesale as if by magic. Until one travels through the West, visiting its towns and cities, they have but a faint conception of the possibilities of development that have already come to the Great West. More homeseekers are investing than ever before, and property is rising in value as a result. We used to sing:

"Little drops of water, little grains of sand,  
Make the mighty ocean, and the promised land."

But in these progressive days our Western brethren have somewhat changed this little ditty to run thus:

"Little drops of water on little grains of sand,  
Make a mighty difference in the price of land."

During the last fourteen months approximately 106,000 settlers have come to the Northwest and settled in Montana, Idaho, Washington and Oregon, according to statistics kept by the Publicity Department of the Spokane Chamber of Commerce. The majority were Scandinavians. Italians second, English third and Germans fourth. About 75 per cent of the new comers brought money with them, invested in lands and turned to farming, stock raising, dairying, orcharding, or chicken raising. Home building is one of the interesting features of Western land development. It marks the pathway of progress through forest and desert, and indicates the march of humanity towards financial independence. There is activity in every home building spot of the West. The great irrigation projects under management of the government, are supplying places for thousands of homes, and the people congregate about proposed reclamation districts and pitch tents in order to be on the land in time for filing first claims.

Talk about magnificent scenery. You cannot know its full meaning until you have visited the Gallatin Valley in Montana, and the adjacent mountains and canyons. The Gallatin Valley is an immense level basin 35 miles across in any direction, and surrounded by magnificent mountains. As to canyons and gulches, it is hard to count them. The Indians called the Gallatin Valley "The Valley of Flowers," and these flowers are clear to the tops of peaks 10,000 to 11,000 feet high. Fish and game are everywhere. The fir, pine and balsam fill the air with sweetness and health, and to camp anywhere at any time in any of these canyons, is to be happy. The mountains in their grandeur and greatness are at the same time stimulating and restful. Wonderful ozone. A perfectly pure, health

giving atmosphere and water and tent and ranch life among these mighty mountains has a wondrous charm.

As Baptists, we must give more men and money for home mission work in these Western States. Nowhere does the Church of Christ need to be more alert and well equipped for her task. The young men who have congregated here in thousands, are, for the most part far away from the refining influences of home. With men several times as numerous as women, it is obvious that the majority are without the gracious example of a mother, a sweetheart, a sister, a wife, close at hand to check or inspire. It is difficult to supply the lack, and it is only the supreme example which will avail to save our sorely beset young Western manhood. Baptists are playing a large part in the welding of the varied populations of the country into a united and righteous people. But there is yet much

## Have State Missions Become a Back Number in Mississippi?

We gave our money to be used in other States with large liberality. Are we going to forsake entirely the work for which Mississippi Baptists are alone responsible?

Last year at this time our treasury had in it \$9,000. Today there is scarcely \$1200.

My brethren what are you doing to help us?

My sisters what are you doing to help us?

Bro. Pastors does the situation appeal to you?

A. V. Rowe.

land to possess. Many of these Western cities are places of swift and terrible temptation. Gambling is in the air you breathe. Money comes quickly and goes as fast. Whiskey drinking is very prevalent, although in some of our Western States, they are setting some of our Eastern States a splendid example of temperance aggressiveness. Sunday is a day of sport. The membership of our Eastern churches may well pause before they disregard the call of the West for help in evangelizing the Great West, and giving the Gospel to the unchurched millions. Our Baptist people everywhere should prayerfully and promptly decide how much money they will set apart this year for work on the home field. Nothing less than a larger standard of sacrificial giving will meet the needs of the hour. Every church and Sunday School within the territory of the Northern Baptist Convention should be among the contributors to the work of our American Baptist Home Mission Society, and to the Sun-

day School colportage work of our Baptist Publication Society—two of our mightiest agencies for the saving of our home land.—The Baptist Commonwealth.

## The Daily Altar.

By the Rev. J. A. Jowett, M. A.

Monday—Eternal Father, I bless thee that thy name witnesses to thy power and love. May I dwell in it as in the home of light and liberty! Save me from wandering beyond the gracious pale. Let me always be a child in my Father's house.

Tuesday—Gracious Lord, I pray that thou wilt kindle afresh the fire of holy zeal. Let me burn with quenchless enthusiasm for thee. Let no temptation put out the sacred flame, but let it burn more and more with ever more fervent devotion.

Wednesday—My Father God, I pray that thy kindly light may cheer my way today. May grace abound even amid all disappointment! Let my failures unite me more closely to thee. May everything this day be a minister of thy grace!

Thursday—My gracious Lord, may I be saved today from crucifying thee afresh! Give me a fervent sense of thy presence. Let me know that sin put thee to shame. Let my very fear be my safeguard, and let me shrink from every form of evil.

Friday—Holy God, I pray that thou wilt give me a consuming passion for right. Let not my zeal for truth be blown out by the first hostile wind. Let it blaze even in the tempest. Let all my fellows feel the warmth of my rectitude, and let it glorify thy name.—Sunday School Times.

## The Loss in Self-Defense.

One who says much in defense of himself shows that much needs to be said. The less one says in self-defense, the less is any such defense likely to be needed. It is hard for us to learn this lesson, and to live by it. When we know that we are in the right, and are accused of being in the wrong, the first impulse is to declare with vehemence all that we can say for ourselves. And that may be the very thing we ought not to do. Mere self-defense, like any other act done for self only, has no place in the life of one for whom self died when Christ was given control. A non-Christian philosopher, Cato, saw the divine image in such self-repression when he said, "He is nearest to the gods who knows how to be silent even though he is in the right." We do not suffer, in the long run, by refusing to talk for our rights. The whole world is usually glad to defend the man who is so completely and consistently right that he will not stoop to defend himself.—Sunday School Times.

The Northern Baptists now number 1,500,000. They will double that in ten years if they will preach and adhere strictly to the teachings of the old Book.



Thursday, July 29, 1909.

## Alien Immersion.

(By Elder Odd).

As this subject is now occupying the attention of Southern Baptists to a considerable extent on account of the action of Drs. Mullins and Sampey in recommending for ordination a man who openly and candidly avowed his opinion that such immersions are valid Christian baptisms, and that he as the pastor of churches would so teach, I as well as others have thought about it. Therefore I have written some of my thoughts and here they are:

God's commands may be divided into two classes. 1st. Those which are discoverable by human reason, such as most if not all the Ten Commandments, and 2nd, such as are not discoverable by human reason and would not have been duties if God had not specifically commanded them, such as the various offerings of the ceremonial law. One peculiarity of this class is, that the obedience must be exact or it is not obedience at all. No substitution, no omission can be accepted without invalidating the whole claim of obedience. Take for example the command to the Israelites to offer a red heifer (Num. 19:2). If an Israelite had brought a white heifer there would have been no obedience. If he had carried a red one to the wrong place, or delivered it to the wrong person, or if the red heifer had been worked in the yoke, or had been blind, or deformed in any way from any cause, there would have been no obedience. Thus we see that the obedience must be exact or it fails to be obedience at all. So with the law of the Passover, and all laws of this class, which are called positive laws because their obligation rests solely on the authority of the lawgiver.

The law of baptism is one of this class. No human reason could have discovered it to be a law. It would not have been a law if God had not commanded it. It is obligatory only on those who are commanded to be baptized. It can only be administered by those who are commanded to administer it. No other act can be substituted for the one commanded. No white or blemished or worked heifer will be accepted. The law specifying one act, or one person to perform it, or one person to receive it, forbids any other act or person being substituted in place of the one commanded. Can an act be valid obedience which is direct disobedience? That is too absurd to argue about, and yet it is exactly what a man does when he argues that alien immersions are valid Christian baptisms. Substituting any other action in place of the one commanded or any other person to perform it, or any other to receive it brings the doer under the condemnation of Christ. "In vain do they worship me teaching for doctrines the commandments of men." (Matt. 15:9). Jesus gave authority to baptize to some man, or organization, or to everybody or to nobody. If he gave it to nobody all denominations (except Quakers) are sinning whenever they pretend to administer it. If he gave it to everybody then everybody, Christians, infidels, heathen, gamblers, drunkards, murderers, men, women and children, friends and enemies can give valid Christian baptism. If he gave that authority to some man or body of men simply as men no person can now administer valid baptism for those men are dead now. If he gave it to an organization no body else can give valid baptism because authorizing that organization alone, forbade everybody else doing it. So far as

I know all denominations agree that Jesus gave authority to baptize to his church (Matt. 28:19, Mark 16:16). He built but one church, not a dozen with divers laws, numerous officers and contradictory principles and practices. The so-called branch theory about the church is absurd, impossible and contradicts the Bible and history. That one body has authority to baptize, and no one else has, and as a necessary consequence, no one else can give valid Christian baptism, for want of authority. So the whole matter of valid baptism rests upon the decision of the church question. Any one who claims that the Methodists can administer valid baptism thereby claims that they are the church of Christ. If they are, Baptists, Presbyterians and others are not, for they are not all the same, hence if Methodist immersions are valid Christian baptisms, Baptists, Presbyterian and other immersions are not. If one is no other can be. If he commanded his church to baptize, as all denominations admit he did, and yet baptisms administered by one outside organization are valid Christian baptisms, then, of necessity, any other organization can administer valid baptism, if they wish, whether they be farmers' unions, Masonic lodges, cotton exchanges, counterfeiters or any other organization. In fact there is almost no limit to the absurdities into which that position leads. If unauthorized bodies can administer valid baptisms, then an unauthorized act would be valid baptism too for the authority for the act and the administrator are exactly the same.

Logically whoever says that immersions administered by Methodists, Presbyterians, or others are valid Christian baptisms, says that those administered by Baptists are not.

In regard to Dr. Mullins' position, if I understand it correctly, and I have taken some trouble to get it correctly, it is that alien immersions are valid baptisms, but irregular, and he opposes them, and advises that the persons so immersed be immersed again I suppose to cure the irregularity. He opposes them because they are irregular, not because they are invalid. On that ground I suppose he voted to ordain a man who avowed his purpose to advise churches to receive such immersions as valid baptisms. I have not seen a word yet or nay from Dr. Sampey who, Mullins says, did the same. That vote, whether Drs. Mullins and Sampey so intended or not, has, to a large extent given the endorsement of the Seminary to that man and his teaching and, on account of the circumstances, especially to the validity of alien immersions. It appears to me that as the command to baptize is a positive command irregularity necessarily invalidates such immersions. To be valid they must be regular. If they are valid they are regular enough for me without repeating. It seems to me that requiring a re-immersion is equivalent to declaring them invalid, and, possibly, Dr. Mullins may so regard them. But if so, he apparently, very carefully avoided saying so, and his action varies widely from his belief. If the Seminary holds and teaches as Drs. Mullins, Sampey and McGlothlin seem to do, that such immersions are valid and can be objected to only on the ground of irregularity and has so held and taught all the time, the mass of Southern Baptists feel like they have been cheated by the professors and students. Southern Baptists generally hold the common sense idea that such immersions are not valid Christian baptisms and the Seminary

teaching may be in harmony with them but there is certainly some fog hanging about the matter that ought to be brushed away for the good of the Seminary. What an immense pity it is that so noble an institution capable of exerting such a vast influence for good should be enveloped in such a fog of indefiniteness that the people don't know where it is. So far from opposition to the Seminary, am I, that it is the honor in which I hold it, and the longing I have for its usefulness, yes increased usefulness, that induces me to write these lines.

## British Baptist Notes.

(Special and exclusive to The Baptist Record from our London correspondent.)

Leicester Baptists have ever been noted for their virility, and the mantle of Hall and Mursell seems to have fallen on the shoulders of the Rev. P. T. Thomson, M. A., and the Rev. D. H. Jenkins. These gentlemen have again been imprisoned for non-payment of their sectarian educative rate, this making Mr. Thomson's third and Mr. Jenkins' second experience of Leicester Goal. The young people who regularly gather in the early morning to welcome their minister at the prison door are likely to hold very intelligent and definite views on the matter of Anglican teaching and Anglican demands.

The burning question of ministerial settlement and sustentation is still being discussed, and many interesting views are being put forward. On the whole, it seems that the scheme must go through because of its sound and even character, but at the same time, as some of the debaters point out, it almost looks as though the church were in danger of losing sight of the fundamental fact that the question of ministry is not a profession, but a vocation, and that an organized ministry is, in fact, a trade union.

It is alleged by some, that where the organization of ministry as a profession was effected and supported by central funds on business principles, with all the full development that these things imply, the aggressive force of the Gospel as a power to affect the outside world has been the least felt and the least successful.

An argumentative attack upon the scheme is led, as we have said before, by the Rev. Moffat Logan. Even he, however, despite his intense congregationalism as opposed to anything like connexionalism, suggests that Baptists in England might unite upon a wisely guarded sustentation fund, but he would have the other proposals give way before the rising of a grander faith.

A tremendous attack is being made upon the moral conduct of Wales in a pamphlet issued by an Oxford undergraduate and young Welsh Baptist minister, Gwylam Davies of Carmarthen. Entitled "An Indictment and an Appeal," this brochure asserts in striking and severe language that the heart of much of the professed piety in the principality of Wales is rotten and that a great deal of the religious life of Wales represents a mere whitened sepulchre. He gives facts and figures to support his conclusions and asserts that this hypocrisy calls aloud to Heaven for punishment. What would happen, it is by the Baptist author of this grave charge, "if our Lord went the round of some of our churches in Wales tomorrow?" The grinding of the faces of the

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poor, sensuality, drunkenness—all this to an alarming extent prevailing in the circles—notably the Nonconformist circles—where "revival" scenes were a year or two ago the inspiration and encouragement of Christendom.

At the annual meeting of Glamorgan Welsh Baptist Association held at Clifdydd last week over three hundred representatives were in attendance. Rev. J. Nicholas (Tonypandy) brought forward a motion inspired by the members of his church urging that all the churches connected with the Association should refuse membership in future to persons of either sex holding a license to sell intoxicating liquors or receiving any benefit apart from wages from such traffic. The speaker said it was proposed not to exclude managers of tied houses. Mr. Evan Owen (Cardiff) expressed the opinion that the resolution was a very open one so much so that it might include members of friendly societies who had investments in public houses. An amendment was moved by Rev. John Harries that the question should be referred back to the Tonypandy Church for reconsideration; Rev. W. Matthews seconding. Professor Davies remarked that the Apostles had allowed slave-masters to be members of the churches, and, to his mind, they were worse than publicans. The resolution was passed by one hundred and seven votes to ninety-nine.

## "The Pastor—His Work."

Brother pastor, do you know what that work is? Brother layman, do you? It is very possible to have wrong ideas of matters and things. Are you quite sure that you have the proper conception of what the work of a pastor is? And to be sure, the only proper conception is the Bible conception. Not what I think a pastor's work should be, not what you think it should be, but what does God say it is.

If you will read this article through you may see what part of that work is, and possibly another article will show you still another part. But examining the Word it will be seen that the pastor (1) is a divinely appointed overseer.

See Acts 20:28. "Take heed therefore unto yourselves and to all the flock, over which the Holy Spirit hath made you overseers." Did you catch the word? Overseers.

What have we here—the pastor a boss? Well that depends on how you define the word. What is a boss? According to the conception of some a boss is a man who, having been given a prominent position above and over others, is to run the thing, control those under him, and if they won't be controlled, fire them. A man who with stern voice says—"here you, you do this and you do that, get a move on you, and none of your lip about either." Well, there are bosses just about like that—hard, stern, cruel, domineering, stuck on themselves beyond expression. But in some places, bossism like that tends to ossification, dissatisfaction, demoralization and disruption. A boss like that in the gospel ministry would be a monstrosity, a sight to make angels blush. Fortunately, however, there is another conception to the word. In mechanics, a boss is defined as: "Master workman, superintendent." And as such, really truly being such, he is one who understands his work, knows it from first to last, from the driving of a nail to the construction and

setting up of a locomotive. And is this—master workman, superintendent—the Bible conception of a pastor? See II. Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Observe—"a workman;" "a workman that needeth not to be ashamed," and needing not to be ashamed because of his rightly dividing the word of truth.

Some men in the ministry ought to be ashamed, and others ought to be ashamed of them. They pretending to be preachers and teachers of the word of God, when virtually the Word of God is never touched more than to furnish a text, and then—goodbye text, gone, never to be thought of again during the whole harangue. And sometimes the "dear people" go away saying "wasn't that just grand?" Yes, a grand farce, a burlesque on preaching the gospel! But back to the connection—the pastor an overseer. And in that connection, consider two propositions. (1) The pastor is to have rule. (2) The pastor is to have the oversight. With some church members these two statements would not at all set well, for their conception of a pastor and of a pastor's work has been and is anything else than this. Will the two propositions hold? See Heb. 13:17: "Obey them that have the rule over you and submit yourselves, for they watch for your souls." Brethren in the pew, do you see what you are commanded to do? "Obey and submit." Obey and submit to whom? To the pastor of your church. What—submit to him as ruler? "Now let me tell you something—I don't have to obey any man nor submit to any man, and especially to a conceited, puffed up, bigoted, domineering Baptist preacher." There now, brother pastor you have it. Well, I don't think churches of Jesus Christ are called upon to obey such Baptist preachers as the foregoing modifies would represent. But are all Baptist preachers of that complexion or hue? Even Baptist preachers have some divinely defined limitations, which could be discovered under a study of a pastor's qualifications. But, the point here is, the pastor is to have the rule. It might, however, tend to have somewhat of a mollifying effect to get a clear conception of the meaning of the word rule. The primary meaning is "to go before, to lead the way, to lead on the way." If that then be the mind of the Spirit in this passage, we may read it: "Obey them that go before, that lead the way, that guide you on the way." You are divinely required to do it, provided only the pastor lead you right. And so long as he rightly divides the word of truth he will lead right. But how are churches of Jesus Christ to know whether a pastor rightly divides the word of truth or not? Not by consulting their own preconceived ideas; not by comparing what he says to what some other preacher says, but by doing the Berean act, viz: searching the scriptures daily to see if these things are true. The pastor is to have the rule.

And also, he is to have the oversight. See I. Pet. 5:2: "Feed the flock of God which is among you, taking the oversight." And, the oversight of the entire work, however wide the scope, however intricate and diversified in organization. To be sure then a pastor must have a big eye, a discerning, watchful eye, watching every movement which would result detrimentally to the

cause of Christ, as far as possible he must check such movements. Let no one suppose that influences may not be set in motion which would result detrimentally. It may be from without, it may be from within. The pastor must keep his eye open—hand upon the throttle and eye upon the rail. A divinely sent pastor is a divinely appointed overseer. The pastor is to have the rule, he is to take the oversight. To be sure that don't mean that a pastor is to be arbitrary, bent and determined on having his own way. His controlling and absorbing thought must be—not my way but Christ's; such also should be the controlling thought of a church. And should it happen that the pastor think one way and the brethren another way, let there not be fuss and fume, pulling back and flying the track, but, let there be consultation, discussion and decision. And when a decision is reached, let it be a decision, and have done with eternal harping on the matter. The pastor is not infallible, but the Word of God is, and if the pastor's thought is in keeping with the Word, the decision must be as he says. Being overseer is one part of the pastor's work. (2) Another part, if I may so express it, he is to be a stopper. Certainly I don't mean that he is to be a plug in the bung-hole of a whiskey barrel, or the cork to a beer bottle, nor yet the stopper of a wild locomotive, dashing to destruction. But he is to be the stopper of that which is more to be dreaded than a wild locomotive. Of that concerning which he is to be a stopper, three questions, viz: (1) What? (2) How? (3) Why? And these three questions may be answered in Titus 1:9-11 and part of 13: "Holding fast the teaching of the faithful Word throughout, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers . . . whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Therefore rebuke them sharply, that they may be sound in the faith." From this passage you see what the what is, viz: "Mouths." Mouths must be stopped, and the stopper is the pastor. What—the pastor of a Baptist Church undertaking, presuming to stop mouths? He may indeed set some mouths agoing, but whose mouths pray is he going to stop? Don't he know that this is the United States of America, the great country in which people are free-born, white and twenty-one, where free speech is the inherent right of all? Stop my mouth? Just let any old Baptist preacher undertake it and he will discover that he has on hand the biggest Herculean task he ever dreamed of! My mouth is mine and I will open it when I please, where I please and in anyway I please! All right my dear liberty loving man, but that don't alter the fact that the pastor is to be a stopper of mouths. But whose mouths are to be stopped? This passage tells: "Gainsayers, unruly, vain talkers and deceivers." The pastor is to stop their mouths. A big task, a strenuous undertaking! Yea verily, and a task in which he may fail; yet nevertheless he must be found trying. Not to do so is but to prove unfaithful—unfaithful to his own trust, unfaithful to the ones whose mouths must be stopped. But how? At this point the pastor is liable to make a mistake. Let him constantly bear

(Continued on page six).



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Rev. A. H. Clark has been pastor at Ham-  
mond, La., about eight months and has re-  
ceived eighteen members in that time.

Pastor G. W. Riley has just closed two  
good meetings, Moak's Creek, W. P. John-  
son pastor, and Providence, R. J. Boone  
pastor. There were 35 accessions. He will  
be with the Montgomery Church next week.

Rev. G. W. Riley and his singer, Mr. Jus-  
tin Oswald, have just been with Moak's  
Creek, Rev. W. P. Johnson, in a fine meet-  
ing. 15 accessions to the church. They are  
now with Pastor R. J. Boone at Provi-  
dence with good prospects. 1500 people  
present on Sunday. The Butterfield R. R.  
ran a free excursion.

During President W. T. Lowrey's ab-  
sence all college business and mail will be  
promptly and properly attended to by M.  
P. L. Berry, registrar, Clinton, Miss. Any-  
one who wishes, however, may write direct  
to Pres. Lowrey at No. 2 Ossipee Road,  
West Somerville, Mass. Dr. Lowrey hopes  
to reach home again about Sept. 4th. Mis-  
sissippi College opens Sept. 15, Hillman  
Sept. 22nd.

President W. T. Lowrey and family are  
now at No. 2 Ossipee Road, West Somerville,  
Mass., which is a part of greater Boston.  
Dr. Lowrey is supplying for the West Som-  
erville Baptist Church for the summer. He  
expects to return about September 5th. He  
writes that he and family had a most de-  
lightful trip going by Chicago and Niagara

## THE BAPTIST RECORD.

Thursday, July 29, 1909.

Falls, and by steamboat down the Hudson  
to New York. They expect to return by  
steamship from New York to New Orleans.  
The trip is for recreation, but especially for  
education. The Record wishes for the fam-  
ily a safe return.

We are in receipt of a neat catalog of  
the Steen's Creek High School, of which  
our esteemed friend and brother, Prof. W.  
M. Taylor, is principal. The school is doing  
a great work.

Rev. W. S. Allen who was forced by  
broken health to give up his pastorate at  
Pickayune, after spending four or five  
months in Texas, finds his health wholly  
restored. He has returned to Mississippi,  
and will accept a pastorate again in the  
fall, if one should be offered.

The Madison County High School, located  
at Camden, is an honor to the town. This  
plucky little town has erected two buildings  
at a cost of \$6,000.00. One of these is a  
two-story dormitory with 27 rooms, with  
good porch and hall room. The town gave  
for the purposes of this school 37 acres of  
land well situated. The first session will  
open September 1st. It is expected that  
this school will do much for the town and  
county.

Evangelist W. A. McComb, of the Home  
Board, has just closed a good meeting with  
Pastor W. B. Holcomb of Quitman and is  
now engaged in a meeting with Pastor  
Webb Brame of Long Beach, Miss. Sunday  
night Dr. Grace of Gulfport dismissed his  
services and he and many of his people  
cheered the Long Beach saints by their  
presence. The congregations are good, at  
times taxing the capacity of the auditorium  
of the school building where the meetings  
are being held. It is earnestly desired that  
the Baptists of the State will pray for this  
new church in this their first effort in evan-  
gelistic work.

### Pertinent Details From the Home Board.

Friends of home missions have been  
throwing bouquets at us on account of the  
fine front and high value of the Home Field,  
our mission monthly. We, therefore, feel  
much satisfaction. We also frankly believe  
their praise is merited.

Whatever some dear sensitive souls may  
think to the contrary, every Baptist editor  
will give us credit in this, for the honest  
pride of a pastor in his church's progress,  
or of a parent in his child's success. And  
the editor knows best.

The editors also know that it is a great  
deal easier to get the commendation of the  
brethren for making a good paper than it is  
to get from them the kind of help that  
counts in increasing the circulation of our  
Baptist publications. This ought not to be,  
and nothing will ever cure it except a con-  
science for our publications on the part of  
a larger number of the brotherhood. There-  
fore, I regard the small beginning toward  
recognizing the papers at our Louisville Con-  
vention as of large value. May it be fol-  
lowed in that body by even larger recogni-  
tion for the denominational papers.

Because of the larger value of such a  
number of the Home Field, and also, frank-  
ly, because we want to make the brother-  
hood and sisterhood at large more generally  
take notice that we are publishing a home

mission monthly and that they ought to  
have it in their homes. The Home Field  
will in September bring out a special wom-  
an's number. It will be edited by Mrs.  
Gray, as office editor, and by Miss F. E. S.  
Heck and Mrs. J. B. Gambrell as editorial  
writers. The contributed articles will be  
from Baptist sisters, and Mrs. Gray expects  
to present the pictures of a large number  
of our women workers. We are very confi-  
dent that the September number is going to  
far outstrip all former numbers of the Home  
Field. The editor of that publication will  
be office assistant of Mrs. Gray, and he al-  
ready knows enough about the forthcoming  
journal to speak boldly of its unique inter-  
est and value.

This is a frank effort to use our denomi-  
national weeklies to advertise this number  
of the Home Field. The denominational  
papers are imposed on by a lot of folks who  
seek to advertise themselves and their wares.  
I sympathize with their resentment so thor-  
oughly that I shall feel only regret and not  
resentment, if they should refuse to yield  
gracefully to my present cunning effort.  
But they have so habitually let home mis-  
sions have the right of way that I am going  
to risk this. Perhaps it is unfortunate that  
my own past experience has given me their  
point of view so that I cannot come with  
more confidence to the work of imposing on  
them, even in a good cause.

The other item which I offer to the pa-  
pers in this syndicated letter, trusting that  
it may come through them to the brother-  
hood, is with reference to the associational  
vice presidents of the Home Board. About  
a month ago, Dr. Gray addressed a return  
postal card to the brethren throughout the  
South who have been asked to act in this  
capacity. They are 821 in number. So far,  
only about 450 have responded. As every  
editor will know, this is about as many as  
could be expected in response to a single  
appeal by letter to any 800 Baptist preach-  
ers; and yet I am through these words  
hoping to reach the nearly 400 brethren  
who have not responded; to stir up their  
pure minds by way of remembrance. It  
would greatly relieve us if these brethren  
would respond.

The district association is the best door  
of effectiveness in reaching our churches  
for the co-operative work of the denomina-  
tion, and the associational vice president has  
a large opportunity. We wish to send lit-  
erature to these brethren. We are now  
having their names put on our mailing list.  
We wish to serve them faithfully in any  
way we can, as they serve the great inter-  
est which is committed by the brotherhood  
to us.

Dr. Gray has turned this work of reach-  
ing the associational vice presidents with  
literature over into the hands of the editor-  
ial secretary. In co-operation with the  
State vice presidents, it is my wish to do  
this, and I beg to be allowed to announce  
in this way that we are ready to meet all  
demands, so far as we are able, in the way  
of giving information. In fact, we have  
had the names of all of the associational  
vice presidents put on our mailing list to re-  
ceive each separate tract of our publication  
as fast as they come from the press. We  
expect to do this in the case of the State  
Mission secretaries and of the State secre-  
taries of the women's work.

We regret to report that the receipts for  
home missions are very light for this season  
of the year. The apportionment for the

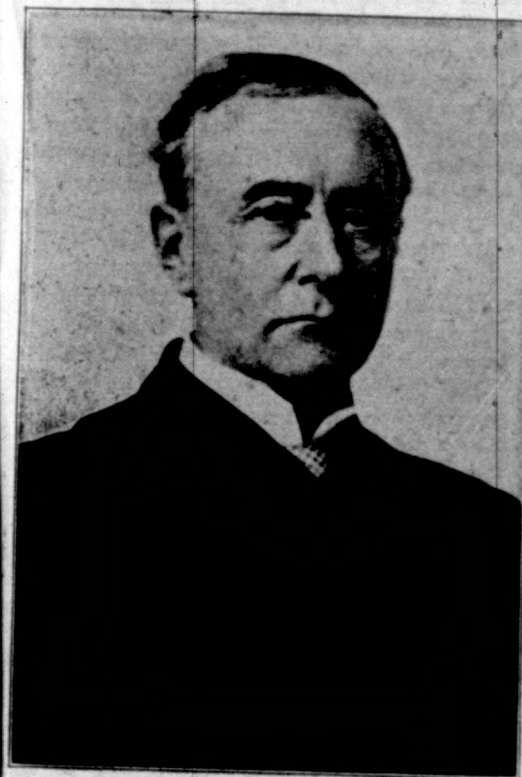
Thursday, July 29, 1909.

## THE BAPTIST RECORD.

5

new fiscal year for home missions is \$18,500  
more than it was last year, and yet the re-  
ceipts up until the present are only slightly  
more than \$16,000, which is \$1,000 less than  
at the same period last year. Let the  
churches take regular collections as far as  
practicable, for the work which they have  
committed to the Home Mission Board.

Victor I. Masters,  
Home Mission Board Rooms, Atlanta, Ga.



Hon. E. W. Stephens.

This distinguished gentleman and Bap-  
tist will be one of the speakers at the B. Y.  
U. Encampment at Blue Mountain. He  
is a Missourian and an ex-president of the  
Southern Baptist Convention. He is an  
educator and has traveled extensively in  
the Orient. Those who go to hear him will  
amply repaid.

### ews of the Moody Conferences at North- field.

East Northfield, Mass., July 25.  
Two conferences ending last week, two  
in session and the General Conference  
evening the end of this week indicate that  
Northfield is having as full a program as  
usual. The purpose of influencing all  
aspects of Christian effort is well carried  
in gatherings for college men, young  
men, women interested in home and for-  
eign missions and Sunday School teachers.  
Two conferences now meeting here  
over 500 delegates and are teaching  
newest methods in Sunday School work  
for arousing interest in foreign mis-  
sions. Both these gatherings are inter-de-  
nominational and the missionary conference  
includes delegates from Canada.

On Saturday the General Conference for  
Christian Workers will convene for its fif-  
th day's session. Noted speakers from  
America and England are expected, includ-  
ing Dr. Len G. Broughton of Atlanta, Dr.  
P. Pierson of Brooklyn, Canon Cody of  
London, Rev. J. Stuart Holden of London,  
G. A. Johnston-Ross of Cambridge, and  
J. H. Jowett of Birmingham. Dr.  
St. John, who is considered the greatest non-  
conformist preacher in England today, has  
invited here for the past twelve years

and gave his first address in America last  
week. His sermon before the young women  
made a profound impression and many are  
planning to visit Northfield to hear him.  
He will speak in the Auditorium next Sun-  
day. Dr. Johnston-Ross will conduct a spe-  
cial series of meetings for ministers, which  
will be held in the new chapel given by  
Mrs. Russell Sage.

### News in the Circle. Martin Ball.

Pastor W. R. Cooper is aiding Pastor  
Gregory in a meeting at Carrollton this  
week. Everything looks bright for a good  
meeting.

The High Street Church, Charlottesville,  
Va., has unanimously called Rev. J. N. Mc-  
Millin of Hattiesburg. Dr. H. W. Tribble  
recently resigned that church to become  
president of Columbia College, Lake City,  
Fla. We enter an earnest protest against  
Pastor McMillin leaving us. He is one  
of our very best pastors.

We need very much two general mission-  
aries in our State under the direction of  
our State Board. Many weak churches need  
such help as can be furnished by aid from  
a missionary. Shall we do the work?

Rev. A. J. Cross moves from Pomona,  
Cal., to Wedowee, Ala. He has gotten back  
home and received a warm welcome.

The Alabama Baptist gave, last week, a  
splendid likeness of Rev. M. K. Thornton,  
who recently went from us to Alabama.  
The editor extends a hearty welcome in  
behalf of his people.

It is stated that Mrs. W. T. Hudson, the  
widow of Bro. Hulson, who was murdered  
at Houston, has been elected city mission-  
ary at Helena, Ark. That is certainly a  
worthy appointment.

Dr. Russell H. Conwell, of Philadelphia,  
Pa., recently baptized his five-thousandth  
convert. What a host to greet him on the  
other shore!

Rev. H. C. Hutson has been called from  
Magnolia, Ark., to a strong church in Knox-  
ville, Tenn., and will move at once.

Arkansas Baptists are planning for a  
great laymen's meeting at Hot Springs,  
Aug. 10-12. They expect 500 laymen pres-  
ent at the meeting.

In some of the exchanges there are ex-  
pressed regrets and a little indication of  
censure because so few pastors attend  
the summer assemblies. We are inclined  
to believe that pastors do more good  
building up the kingdom preaching the gos-  
pel and leading souls to Christ than listen-  
ing to fine speeches and enjoying the pleas-  
ant surroundings.

The Biblical Recorder says: "In the Thes-  
salonian synagogue Paul reasoned out of  
the scriptures, but not outside of the scrip-  
tures as a good many modern preachers are  
in the habit of doing." Amen, Bro. Moore.

The Northern Convention at Portland,

Ore., registered 1,340 delegates and 400 vis-  
itors. That resembles the Southern Baptist  
Convention somewhat. Dr. H. P. Judson  
was elected president again. Rev. W. C.  
Bitting, St. Louis, recording secretary. The  
next meeting will be held in Chicago May  
1910.

Let every pastor in the State turn his  
attention to State Missions. Our secretary's  
urgent appeal last week should stir our  
hearts. He needs help right now.

Rev. J. D. Adcock does not leave Louis-  
iana as was announced but will remain in  
the State and do the work of an evangelist.  
The church at Leesville of which he was  
pastor has called Rev. J. W. Beville, of  
Paris, Mo.

Prof. L. P. Leavell, the expert field sec-  
retary of the Sunday School Board, has  
been elected president of Union University,  
Jackson, Tenn. He has not made known  
his decision.

The Capitol Avenue Church, Atlanta, Ga.,  
has called Dr. M. P. Hunt of Louisville,  
Ky. He has not yet given out his decision.

Evangelist W. H. Sledge has resigned as  
missionary pastor at Prestonburg, Ky.,  
where he has done such marvelous work.  
His resignation takes effect Sept. 1. He  
will move to Louisville and become an in-  
dependent evangelist.

Rev. H. C. McGill, the successful pastor  
at Providence, Ky., has been called to Nich-  
olasville, Ky. He accepts.

Pastor Martin Ball is, this week, aiding  
Rev. A. C. Ball in a protracted meeting at  
Walthall.

Rev. J. V. Turner, of Newport, Ark., has  
been accepted by the Foreign Mission  
Board as a missionary to North China. He  
will not sail till October.

Prof. H. G. Brownell, of Louisville, Ky.,  
has been elected president of Bethel Female  
College, Hopkinsville, Ky., and has taken  
charge.

Rev. E. L. Wells has resigned at Quincy,  
Fla. It is not stated where he will go.

Dr. W. C. Lindsey, who has been pastor  
of the First Church, Columbia, S. C., for  
32 years, was given a surprise party on the  
eve of his departure for his vacation. A  
very fine picture was given him of himself.  
Delicate refreshments were served by the  
Ladies' Aid Society. Dr. Lindsey is one of  
our greatest preachers and pastors.

Dr. G. A. Nunnally states in the Religious  
Herald that he has given fifty years of  
strenuous labor to the Master's work and  
if spared would like to give fifty more to  
the Master and his people. He lately re-  
signed the presidency of Columbia College,  
Lake City, Fla.

Pastor C. W. Collier, of Bedford City,  
Va., was aided recently in a meeting by  
Rev. W. A. Ayers, of Lynchburg. The  
church was greatly revived and 50 added to  
the church, nearly all by baptism.



(Continued from page three).

in mind that the only effectual way is God's way, and persuading any other way he is sure to run amuck. He will never do it by means of a purely human lash in his hands, selfishness in his heart, and poison on the end of his own tongue. Not by clubbing, not by sarcasm and ridicule. This passage tells the how in three words. First: "Rebuke them sharply"; second, "by sound doctrine"; third, "holding fast the teaching of the faithful Word throughout." Do you see? "Rebuke them." That means to censure for a fault. But people don't like to be censured sharply. Pastor, do you want to do what God tells you to do? Churches of Jesus Christ, do you want pastors to do what God tells them to do? By sound doctrine, by holding fast the teaching of the faithful word throughout. Unsoundness will never be made sound by letting alone, neither will it be made sound by bringing to bear upon it more unsoundness. The faithful pastor will never enter the pulpit without taking with him a gun. And guns must be loaded with something more than powder and paper wads. Powder indeed will make a noise and for a moment create a flash, but to bring down game there must be the leaden ball. Let the preacher see to it that his gun is loaded with bullets of sound doctrine, and behind it all the dynamic force of God's Spirit. You see then how the pastor is to stop mouths. The last question—Why? "For there are many un-ruled and vain talkers and deceivers . . . who subvert whole houses teaching things which they ought not for filthy lucre's sake." There were men in Paul's day teaching and preaching simply for the money there was in it. There are men today doing the same. Then refraining from teaching some things for no other reason than that they fear by teaching those things they would lose—if not their jobs, their popularity. And what is the result of not teaching the whole truth, and the teaching of that which is not the truth? Whole houses subverted, the deceiving of many. Is it better that people be confounded, overthrown, turned from the truth, deceived? Is deception better than honesty? Is a lie better than truth? If so, don't tell the boy eager to skate that the ice is rotten; don't tell the young man infatuated by the sparkling glass that "wine is a mocker and strong drink raging;" don't tell the sinner unsaved that there is an awful hell toward which he is going and into which he surely will be cast except he repent and trust in Christ. Some mouths must be stopped, because some mouths flying open cut a wide swath of perversion, subversion, confusion, ruination, destruction. And part of a pastor's work is to stop mouths.

W. A. Lusk.

Goodman.

Our meeting of seven days commenced 14th inst. Brother Martin Ball came to us Monday p. m. following. I do not think I ever heard more of the true gospel of Christ presented in ten sermons. Congregations good and the preacher, Christ-like in deportment, won the admiration of the saints at Goodman. We feel that the Spirit of God has greatly strengthened us through means of these good sermons. The ingathering was not as we desired; but the end is

not yet. Seed have been sown and a manifestation of a richer harvest is still being made.

J. T. Ellis.

Isola.

Our meeting began here 1st Sunday in July. Bro. Tom Brown did the singing and the writer the preaching. The meeting lasted two weeks resulting in 18 additions to the church and \$700 raised to build a new church, with \$200 more in sight, besides one good man donating a choice corner lot for the building and agreeing to paint the church inside and out.

There is a great future to this church.

Yours in His work,

W. E. Farr.

Belzoni, Miss.

Letter No. 16—To One Who Asked Me: "Is It Worth While to Know the Doctrines of the Different Denominations?"

My Friend—You ask me if it is worth while to know what the different denominations believe and teach. Yes: it is not only worth while, but it is a duty. Paul exhorts: "Prove all things, hold fast what is good." (I. Thes. 5:21). There are too many denominations abroad in the land for one to pin his faith to any one of their creeds without investigating the others also. If all creeds are right, then none of them are very good. All may be wrong; or some of them may be wrong; and some, part wrong and part right. Who can know until he has investigated for himself? It won't do to let any particular denomination tell you what to believe; for every denomination looks at duty through its own nose-glasses. You know the color of the glass through which one looks determines the color of the world. One of the most striking peculiar features of the Baptist position is this: "Don't force a creed on anybody. Don't tie anyone to any certain creed when resistance is a physical impossibility. Give everyone the liberty to investigate all the creeds and accept what he believes, before God, to be most nearly in accord with the teachings of the Bible."

Now, notwithstanding there are so many denominations in Christendom, it is a provable proposition that there is but one pronounced doctrine and one pronounced creed. The Baptists have the doctrine and the Catholics have the creed. And our doctrine and their creed are as far removed from each other as the poles of the earth. If our doctrine is right, then their creed is bad wrong. All the Protestant denominations stand between the doctrine of the Baptists and the creed of the Catholics, taking some of their doctrines from the Baptists and some of their creed from the Catholics. A Catholic priest, talking not long ago to a minister of a Pedobaptist denomination, said: "We Romanists have little to fear from you. The controversy is not between us and you; but with the Baptists. There are but two parties in the great contest. The Baptists are one, and we are the other." Wasn't he right? Most assuredly he was.

Catholicism knows very well what she has to fight. And the fight has been in process of being waged since the early centuries of the Christian era. The Catholic Church is the evolution of certain abominations and idolatries that had their birth in the Christian Church before it was very old. And these iniquities grew, and multiplied, and

abounded, until, finally, they got completely in control. Of those who held to the simple doctrine to which Baptists now hold many were killed—thousands were killed. The remaining were sorely persecuted and driven out. Since that time there has been no cessation of the fight of the Catholics against the Baptists. And if Catholicism could annihilate Baptist doctrine today she would hold jubilee tomorrow; and before many moons she would fix another carnival week in her calendar.

A few centuries ago, when one John Hooper was answering before young King Edward for refusing to wear the vestments of a bishop, to which office he had been appointed, he insisted that these vestments were the inventions of men, and introduced into the church in its corruptest ages; moreover, that they were the badges of a priesthood, and that as the priesthood of Aaron was done away by Christ's sacrifice of Himself, once for all, priestly array was sanctioning a lie and blasphemy. He also insisted that the people did still think these vestments to have some magical effect, so that, without them, divine service was vain. For these reasons, he said, "I cannot wear them." And when Cranmer, the Archbishop, replied, "The vestments are respected by the clergy, and have descended through many generations," Hooper insisted that this respect was not a sufficient warrant for matters religious, and that usage and tradition were not authority enough. And when it was said, "This is a small matter; what harm can there be in a cape, a surplice, tippet?" he replied: "Albeit they be of dumb rags, yet they are written all over with mass! mass! They be the symbols of the Antichrist! They be the scarlet woman's livery!" And then he cried, "Avaunt with her badges!" And sooner than part with them on, he took imprisonment, first in his own house, then with the stern Archbishop, and finally in the Fleet Prison, where, says, he lay for two months in a cell, with a little grated window in it, and a lone table with a bit of bread and a mug of water on it.

Exactly so is the Baptist position today. That is one of the main reasons why they are so often misunderstood. They hold respect and even love their Pedobaptist brethren. But since they have always contended so strenuously that the Catholic Church is wrong, they would be false to their past, and untrue to their present convictions, did they not say to their Pedobaptist brethren: "Your doctrines are semi-scriptural; your creeds contain many of the inventions of men, and most of them introduced from Rome." And when our brethren say back to us, "These practices are respected by the clergy and have descended through many generations," we can but reply: "But that is a sufficient warrant in matters religious usage is not law; tradition is not authority and even if it is no greater act than dropping of a little water from a preacher's finger-tips upon a baby's face, yet it is ten all over with Rome! Rome! It is the symbol of the Antichrist! It belongs to the scarlet woman's livery! Avaunt with her badges! We will worship none and no but God, and Him only will we obey!"

Now, my friend, I hope you will set yourself to the task of studying the creeds of different denominations in this country. I can assist you any way, I shall be

to do so. You will find at the two poles of ecclesiology the Catholics and the Baptists. Arranged between, some nearer the Catholics and others nearer the Baptists, you will find all the Pedobaptist denominations. Some one has suggested as the solution of the denominational problem of unity, that in every community there should be three churches: A Baptist, a Catholic, and one other. Let all go to the Catholic who can; let all go to the Baptists who will; and then, it is argued, all the remaining can very consistently go to the other. Capital idea, don't you think?

But I am grieved at the trend of religious thought. The majority of Christians today believe more strongly in the name of their church than in their church's creed. This is not a healthy indication, either. Even many Baptists are not immune from this vice. In one of my pastorates an elderly brother was being examined for the diaconate. They asked him why he was a Baptist. He hemmed and hawed and fumbled, and finally said, "Because I have been baptized!" I suppose he ought to have said he was a Baptist because his parents before him, for several generations, were Baptists. One fact is beyond dispute, however: If one is not a Baptist before he is baptized, baptizing him does not make him one.

I was reading the other day of a man who went to an Episcopal rector and told him he belonged to the Episcopal Church. The rector asked, "Who confirmed you?" "Who what?" asked the man. "Confirmed you?" "Why, nobody," said the man, "what's that got to do with it?" Then he told the rector how he came to be an Episcopalian. He said, "Last summer I went into a certain church, and when I got in there I heard 'em saying as how they had left ondone the things they had oughter done, and had been doing the things they had oughter not to have done, and I said to myself, 'That's me fix, exactly.' I went home and asked 'em what church I had been in, they said, 'Episcopal'! And so then I knew that I was Episcopalian too."

They asked a certain gentleman what church he belonged to. He said: "Presbyterian." Then they asked him what he believed. His answer was: "Why, I believe what my church believes, of course." And then they asked: "And what does your church believe?" and he said: "What do you take my church for? It believes what I believe!" I do not doubt it.

Oh, how I wish and pray for a revival of the doctrines of grace! Why should we be afraid of everything that is called "doctrine"? There is something wrong either with our way of thinking or our hearts when we cannot discuss our differences in belief without feeling that we are trying to devour one another. People need to go back to the "oracles of God" for their creeds; and, like the noble Bereans, they need to search the scriptures daily to see whether the things being taught are really so.

Yours sincerely,

R. S. Gavin.

Huntsville, Ala.

Dear Bro. Bailey:

Am here in a meeting with Rev. W. I. Hargis, of University, Miss. Have been here three days and there have been about twenty public professions. Ten have joined the church. The meeting will continue through Sunday. H. T. Mills of Elrod, Ala., is sing-

ing for me. Mills is a young man but earnest and consecrated. I am praying that the Lord will greatly use him. Pray for us.

Yours in the Master's work,

A. T. Camp.

Hugo, Okla.

Pastor R. E. Cornelius went to this field some months ago, from Royce City, Texas. The church had been pastorless for more than a year, and the work was in a very discouraged condition. The Sunday School and weekly prayer meetings were at a very low state. The regular services were poorly attended. But through the persistent efforts of the untiring pastor things are in fine condition for real telling service. The town is growing fast. Great brick blocks are going up on every side, and residences are being built everywhere. There are 6,000 people there now, and within another five years there will be at least 10,000 people living in Hugo. They are now building three additional school buildings at a cost of \$60,000. They are putting in a water system that will cost when completed \$165,000. The Frisco System has two lines of railroad through the town. They are expending many thousands of dollars in improvements there. There is enterprise in the very atmosphere there. The Baptist Church has about 175 members, some of them the very "salt of the earth." It was a real joy to me to labor about ten days with these people and pastor in a meeting beginning July 5th and closing on the 15th. The extremely hot weather was much against us, but in spite of this and indifference on the part of some of the people, we had a real good meeting. I did not keep count as to conversions. There had been some twenty-odd accessions when the meeting closed. We reached a lofty mountain top service, one morning. I had announced an old fashioned experience meeting the night before. I pressed these three questions: Where were you converted? When? Who had most to do with your becoming a Christian? It was a gracious time. People there told of their conversion back in Virginia, Maryland, North Carolina, South Carolina, Georgia, Florida, Arkansas, Kansas, Ohio, Tennessee, Alabama and a great number were from dear old Mississippi. One good woman, Mrs. Morrison, said: "I too, have the old Mississippi religion; I am the daughter of a pioneer Mississippi preacher. He lead me to Jesus when but a child." Upon inquiry I found her to be the daughter of Bro. Nelson Sanning, who was a missionary during the early history of Columbus Association. But this was just one of many occurrences like it. Many names were called in that service that are yet household words in many Mississippi homes.

I know of no field, anywhere, that has as many real opportunities for service, as Hugo, True, again, the Baptists are weak; but they are heroic, and with a little assistance they can have a church of 500 or 600 members in a few years. They have one of the very best pastors in the land. He is untiring in work; but has overtaxed his physical strength and must seek a rest for a few weeks. He is also the best preacher in the town. Everybody, regardless of denomination, say that. And by the way it is no discredit to Mississippi that he is a native of her Northern Buncombe hills, either. Cornelius is a power as a preacher; an inspiration as a pastor. It was a real joy to be in

his home during the meeting. His wife is a true helpmeet and much of his success is due largely to the common sense of his wife, as she "stays by the stuff" at home and manages with true economy the home affairs, while he goes out to work for the Lord. The Lord bless these good people.

Sincerely,  
Chas. A. Loveless.

Atlanta, Texas.

Heavenly Reward.

Are there degrees in Heaven? If I must thus interrogate my answer would be in the affirmative. Yes, of course the demand for a reason would at once arise. What is my reason for such a view? I rely upon God's word for my foundation.

One blessed writer, even old Paul said, "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; even man's work shall be made manifest for the day shall declare it, for it shall try every man's work of what sort it is. If any man's work abide which he hath built there upon, he shall be given a reward. If any man's work shall be burned, he shall suffer loss, yet he himself shall be saved, yet as by fire." I. Cor. 3:12-15. The foundation has already been laid, even that of Jesus Christ.

Now the question arises, what are you going to build on this foundation? Why our eternal destiny. The great question then comes, what kind of material are we going to put into this building? In my mind there arises a necessity for good material. The foundation is good, yea, very good! Yea my precious, even the very best heaven had the "Blood of Jesus Christ." O, my sinner friend what are you going to put into this building? Christian brother, what have you already put into it? Young man are you going to put your young strength and vigor. Or are you going to give your days of usefulness for the Lord, or are you going to give your bright useful days to idle conversation and a vulgar jest, and then when bent with old age, when your head is white as the driven snow, with the frost of many winters, and your mind is wrecked, and your strength is gone, your speech is feeble, your vigor has ceased, then are you going to give yourself to the services of the one that laid the foundation of your soul's eternal hope? Even in that, that he shed his precious blood on Golgotha's awful brow, to redeem poor fallen humanity. After the devil has got the better part of your life!

I am appealing to those young men, who are Christians, but are failing to discharge their duties.

In one sense, this scripture has reference to the truths of the gospel, in that it mentions "gold, silver and precious stones," and in one sense it has reference to discharging of Christian duties. While "hay, stubble and wood" is supposed by most to denote doctrinal practical error in its many forms such as sprinkling for baptism. Why now is a man saved who has just been sprinkled for baptism? But by grace, with his works all burned up, as verse 15 tells us that they are. Why my brother you take our "Primitive" or "Hardshell," for instance, who deny the great commission to preach the gospel to every nation, deny the commission of world evangelization. They are saved, yet by the blood of Jesus Christ. There are



no stars in their crown; no soul in glory to stand yonder as the great sea of eternity rolls on and on throughout the ceaseless ages, an eternal memorial for the good they have done.

For here now is where the rewards and degrees come; is something there for the good we have done, something in memory of the good we have done, for we are "rewarded according to our works."

After all that has been said, it is not incredible that persons not doctrine are referred to, so, "gold, silver, precious stones have reverence to genuine converts, and their good deeds, while the sordid stuff has direct reference to spurious ones."

It is like a man awakened at a late hour, when his building is on fire. He awakens just in time to see the substance of his everything group in the flames, and lasting smoke, while the remaining all, smite the earth in ashes and he himself barely escapes.

Every man's work shall be tried by fire, and all sordid material, or cheap stuff, burned up. He himself saved, yet as by a miraculous escape from fire.

He will have nothing to meet him in glory and stand as an eternal memorial for the good deeds wrought in the flesh. While the other built of gold and other solid material the sulphuric flames of a torturing hell prevailed not against them.

There was administered unto him an abundant entrance into glory, and there with many stars in his crown and many souls in glory and he and they together shall dance around the great white throne shouting out songs of praise to King Jehovah as we imagine they ..... with old Paul as he cried out, "Oh death where is thy sting; O grave where is thy victory," and the echo rings out, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

"Giveth us! Giveth us! the victory. O, my brother, each one's cup shall be full and running over. But some shall be fuller, according as they have utilized their talents.

A. D. Muse.

Pinola, Miss.

Sermon by W. B. Earnest, July 20, 1909.  
Text: I. John 5:15.

I am going to speak to you of the greatest force in the world of today, that is, prayer, and it is unused to a great extent by the church. I will show you that prayer is the greatest force in the world, and as I said the most neglected, unused of all the world's great forces. There are great forces at work among men, forces so great that we have not yet fathomed their depth, and height and length and breadth. There is a force of steam. We wonder that for a thousand years this great force that we now see propelling great machinery and transporting great cargoes was dormant until Watts, the mighty wizard, evoked its spirit from the water and turned it to the work of moving the machinery of the world. We wonder why it was so long coming, we wonder why in the providence of God a Watts was not found earlier. There is the force of electricity, almost in its infancy, how long the world went without the knowledge of the laws of electricity as imperfect even as we have them now, that brings such blessings to the world. There was just as much electricity in the garden of Eden as today and yet they did not understand it,

and for thousands of years it was not understood; it remained for a Franklin to penetrate the ether zone and bring down the lightning and chain it to the earth and make it pay obedience to the will of men, and we wonder some times why it was that God, who loves the race and is so anxious for its development, waited so long to find a Franklin and an Edison that brought electricity into use. Electricity was always a mighty force and yet a mighty force about which the world was ignorant for thousands and thousands of years. There is a mighty force in dynamite recently discovered. Let me emphasize the greatest force in the world, that is prayer. Let us go back to Moses' day. God in answer to his prayer sent plagues to torment Pharaoh. Oh the force of prayer. Through it God stayed his hand and removed the plagues of Egypt. Go back with me to Elijah's day; by the force of prayer that Elijah had the sacrifice and altar was consumed. The force of prayer unlocked the cells, set Peter at liberty. Go with me back to Paul and Silas in prison, the force of prayer shook the foundation and the prison doors stood ajar. Go with me to the gate of the temple where the lame man was healed through the force of prayer. There is a mighty force in the world working wonders today. The force of steam, the force of electricity, the force of money are moving the machinery of the physical world today, but the force of prayer is superior to them all. Let me speak of the force of prayer once more of Elijah. He prayed that it might not rain for three years and six months and it rained not. He prayed again that it might rain and the heavens gave rain through the force of prayer. Our Christ said, "Ask me what ye will and I will do it." Prayer is the key that unlocks the throne of grace. Prayer is the soul's sincere desire unuttered or expressed. The hidden motion of the fire that kindles in the breast. The greatest force of water today is the Niagara falls. There was a man that built a wind-mill just above the falls to run his machinery. He had not discovered the force of water. Oh that we may discover the force there is in prayer and use it in that of bringing things to pass in the Kingdom of Christ. Brother do you believe the text. Let me read it once more. 1st. John 5:15. Let's pray that we may use the force that we may have what we desire. There is a lily hidden in the mud of today. The heat of the sun brings it to the surface. The sinner is lost in the slums of sin. The love of Christ, his gospel and power to save can raise the sinner from the depth of sin to light and liberty through the force of prayer. Amen.

W. B. Earnest.

#### What They Want.

I hear men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. Faith says not, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me." Faith walking in the dark with God only prays Him to clasp his hand more closely, does not even ask Him for the lifting of the darkness so that the man may find the way himself.—Phillips Brooks in Selected.

#### Saturn, Texas.

It was our privilege to assist Pastor J. C. Robinson, of Waelder, Texas, and his singer, Bro. Jesse Rusling, and this was one of the best meetings we have attended in many a day.

Bro. Robinson preaches the Word with great earnestness and power and as a result of the meeting forty-two were received into the church, all grown people, twenty-four by baptism and eighteen by restoration.

This community is the center of two extremes—helliness and hardshellism, but many of these, together with a whole Catholic family, two of whom had been members of the Catholic Church over forty-five years, were gloriously converted.

During the last few years the devil has been turned loose here and has wrought havoc among the "sheep" as well as the "goats"; but a new day has dawned at Saturn, for the entrance of the gospel has given light to those hitherto bound by the shackles of sin.

I was acquainted with these young brethren before we came from Mississippi to Texas, and it was a great pleasure for me to work with them, and they are going to assist me in some of my meetings, and I humbly ask you to please pray that God may bless our efforts in advancing His Kingdom, and leading sinners to our Lord Jesus Christ.

To Him be all the praise.

J. H. Mize.

Hochheim, Texas.

#### Providence Church, Lawrence County.

Today we closed a very precious meeting with the above church. A delayed train prevented Dr. G. W. Riley from being present on Saturday, and the writer tried to preach. Sunday a large gathering filled the house and about all the space on the church yard. Prof. Oswalt was at the organ, a great help in a meeting, and at the conclusion of the song "God Send the Power" you could see a blessing was with all of us. Those that know the pastor of the Griffith Memorial Church need not be told he preaches the gospel with great power. He has a way of preaching peculiar to himself, but it is God's truth, cannot be contradicted and it will accomplish God's purposes. Bro. Riley is able, sound and safe in his preaching. He and his sweet singer captured our people, and their influence for good will abide with us. There were nineteen accessions to the church, eight by baptism and eleven by letter and restoration, the church revived and a brighter future await us. "The Lord hath done great things for us; whereof we are glad." To our God belongs all the glory.

Fraternally,

R. J. Boone.

#### Cole Creek.

I have with me Rev. A. N. Reeves of Eldridge, Ala., who is helping me and will be with me until Monday after the 3rd Sunday in August. If any pastor or church needs help he will be at their command after the above date. Bro. Reeves is a seminary man. He is capable to fill any pulpit in the State if any one should want his help in meetings. Address him at Big Creek, Miss, care W. B. Earnest. I closed a great meeting at Jefferson last Friday.

W. B. Earnest.

#### Divide and Multiply.

##### A New Order.

##### Some Facts.

Last year the Foreign Mission Board told us that Southern Baptists were giving an average of 20 cents per member for foreign missions—a startling truth when we consider the great numerical strength of our denomination. As that fact has been repeated about through our churches let us use the same basis for this year's record. 1908-1909 shows that our 2,139,080 members in Southern Baptist churches gave for foreign missions an average of 211.2 cents. For missions in general—home, foreign, state—we gave this past year an average per member of 17 cents. If every one of us is already giving one-tenth of his or her income to the progress of God's Kingdom then the average income per year for a Southern Baptist church member is \$5.70 per year. Clearly that is impossible—so it must be that we are not giving even one-tenth of our income to God's work in the organized missions of our denomination.

##### A Practical Suggestion.

It would be unjust to expect any of our women to give the whole amount they decide upon as their proportion to the Missionary Society; but if the Missionary Society may be the means of showing its members the blessedness, the joy of being regular and proportional in their giving to all agencies—how well worth while this effort. A very simple way to get down to bed rock on this matter is just to keep a separate purse or box for our offerings to God, and after deciding whether we will offer a tenth, an eighth, a fifth, or whatever proportion our hearts prompt us to set for our mark, then put it into that purse every time money comes to us. Don't wait until a great appeal or a special object comes along before making your division. You might be absent from your church on a great home mission day, or some accident might prevent your hearing that stirring speech from your State Secretary. Better far to put the proportion into the Lord's treasury as soon as you have it, and then joyfully draw from that regularly for your church support, the missionary society, or the sudden need for help in some new and struggling enterprise begun in the Master's name. The joy of seeing that proportionate and systematic little "Heaven's bank" of yours receive and pass on its supply will be all your own, and will increase. And if we all do it,

the inflow of offerings to the Boards and our Union enterprises will be steady through the year, instead of swirling up in a great tidal wave on April 30th, leaving us dazed, strained and unready for the progress of a new conventional year.

##### Multiplication.

So far it has been all division that we have dwelt on together. The multiplying will come of itself if we fulfill the condition for it. "God giveth the increase" not alone of the harvest for which we sow the spiritual seed, but also of the funds which we offer with grateful and honest hearts. He can multiply the usefulness, the power for results, of the money poured into His treasury; and He can multiply our resources for giving more when we have learned to be unselfish and systematic in our use of what we already have. Let us divide that He may multiply.

Edith Campbell Crane.

##### Pecan.

Pecan is a flag station 10 miles east of Seranton. The little church organized there in 1901, has had no preaching for 4 years, until last month, since which time I have visited them two Thursdays a month. Last week I preached each night beginning Monday and closing Saturday night. Baptized 5 and others to follow.

A. C. Watkins.

##### To the Associational Clerks—

Gentlemen—As the time for the meeting of your Association is drawing near, we wish to call attention to the fact that our printing office is equipped with Linotype Machines, New Presses, New Type and men who thoroughly understand the art of getting the best results in the shortest possible time from them. It is no longer necessary for you to wait on the small printer until "patience ceases to be a virtue" and then receive your Minutes poorly printed, and on a poor quality of paper, that cannot possibly give you satisfaction. We are making this class of work a specialty, and in addition to getting the very highest class of printing, we get them out for you PROMPTLY, and the probabilities are we shall be able to SAVE your Association some money. Wouldn't it be advisable for you to send us a copy of your last Minutes and let us quote you a price, so when the Association meets you will have something definite before you? The time is getting short; we hope we shall hear from you soon.

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(Direct all communications for this department to Clinton, Miss.)

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Mrs. W. R. Woods, Meridian,

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### Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-

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W. Riley, Jackson, Recording

Secretary.

### The Song of Consolation.

The world's room of sickness,

where each heart

Knows its own anguish and un-

rest;

The truest wisdom there, and

noblest art,

Is his who seeks of comfort best;

Whom by the softest step and gen-

tlest tone

Enfeeble spirits own,

And love to raise the languid eye.

When, like an angel's wing they

feel him kneeling by;

Feel only—for in silence gently

gliding,

Fain would he show both ear and

sight,

Twist prayer and watchful love

his heart dividing,

A nursing father day and night.

Such were the tender arms when

cradled lay

In her sweet natal clay,

The church of Jesus; such the

love

He to His chosen taught for His

clear widowed dove.

—The Christian Year.

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LESS CHILL TONIC. The formula is plain-  
ly printed on every bottle, showing it is sim-  
ply Quinine and Iron in a tasteless form, and  
the most effective form. For grown people  
and children. See.

The article given below, clipped  
from the Virginia Herald, was  
written by one of the younger  
members of a woman's missionary  
society. The spirit of the article  
is so sweet, the sentiment so up-  
lifting, the incidents related so  
full of interest, that the editor  
feels sure of profit for the Missis-  
sippi sisters by the perusal of it.  
During these innovating days of  
summer, let us not give up our  
missionary meetings. It may be  
best to make the program very  
short, but let the meeting be held.

even though there be only a brief  
devotional service. The weekly  
prayer for each other and for  
God's work will serve to bind us  
together, and to keep our hearts  
in tune for His work:

### The Call of Missions.

(Paper written for Oakland  
Woman's Missionary Society,  
Potomac Association, by a  
young girl, a member of the  
Society).

The question that comes with  
such tremendous emphasis to  
every Missionary Society, small  
and large, is, "Why do not more  
people take an interest in mis-  
sions?" And by interest I mean  
an active, wide-awake, thought-  
ful, helpful interest. There are  
very few who do not believe in  
missions. But, oh! there are so  
many who are merely content  
that missionaries are necessary  
and good, but do nothing to help  
the cause very much, though  
quite willing for others to take  
the burden. We want to guard  
against being that kind of indif-  
ferent Christian, for these are the  
ones who are missing the very  
heart of Christ's teaching.

Wherever there is a knowledge  
—a real, intelligent knowledge—  
of missions and missionaries, the  
individual workers, their marvel-  
ous accomplishments, the great  
need, there is bound to be a  
thoughtful interest, and no  
thoughtful interest without a  
helpful endeavor.

Have we ever had the good for-  
tune to know a real live mis-  
sionary? or do we have a vague  
idea that they are a different peo-  
ple from any we meet, in a class  
by themselves, dressed in odd,  
doleful faces, always telling sad  
tales of sacrifice and privation,  
and asking financial help? Why,  
what a misrepresentation! That's  
not a missionary spirit at all.

I'm going to tell you of a  
meeting of missionaries in North-  
field, Mass., this year. That is  
the birthplace of Moody, where  
he established the famous school  
for girls and poor boys. They  
were gathered, from home and  
foreign fields, scores of them,  
young and old, men and women—  
a brighter-faced, more thorough-  
ly happy set of mortals you never  
saw. Earnest as they could be,  
each one seemed to think his own  
particular place of work was the  
most important and in greatest  
need, and each one faced that  
large audience and told of per-  
sonal, individual work and con-  
ditions. Not one word of the

trials and hardships. The key-  
note of each talk was the praise  
of God; the wonderful joy of the  
service, and such earnest pleas  
for more helpers. They are brave,  
prayerful, happy. I wish you  
could have been with us for two  
weeks as we lived in the home  
with Miss Julia Stickney, return-  
ed for a little while after seven  
years in Burma, going back again  
this month. She lost her mother  
and her father, a year ago, while  
she was too far away to even  
hear of their death until after  
they had been laid away. She  
came back to a scattered home  
circle. But she was brave through  
the power and peace of prayer.  
It was a constant wonder to me.  
Every morning, before a soul was  
awake in the house, often before  
light, she was praying. And she  
greeted us each day with a radi-  
ant face. Sad? Not a bit of it!  
She had left her cares with the  
kind Father and put her trust in  
Him. She was the light of our  
party. I never heard her speak  
but once of anything but the  
bright side of her work. Can you  
realize what her return means to  
those Burmese children? Can you  
wonder that almost every week a  
letter has come from some native  
telling how much they miss her  
and how they want her back?

Do you think if you knew and  
loved such a missionary, that you  
would hesitate to help her in any  
possible way? She is just one  
among many, going back to teach  
little Burmese children how to  
live clean Christian lives.

Then there were the medical  
missionaries, who told of the  
great need for nurses and hospi-  
tals. Do you know the pain and  
suffering caused by ignorance  
that they are fighting? The Chi-  
nese doctors believe that disease  
is caused by evil spirits that en-  
ter the body, and must be driven  
out. How! By terrible noises  
by burning with hot iron, melted  
wax, or hot oils, while the priest  
prays! Think of it! Dr. Cath-  
arine Mabie and Dr. Ida Seudder  
were there with these experiences  
to tell. Do these names mean  
anything to us personally? Do  
we know the story of Judson and  
Carey, and those pioneers in mis-  
sion work? Do we know the pres-  
ent-day workers? If not, we  
ought to get acquainted with  
them just as soon as possible. We  
can get their pictures, and read  
of their work, if we may not see  
and hear them ourselves. Ask  
the president of your Missionary  
Society to get them for you. You  
will soon find yourself anxious to  
hear more of their work and keep  
in touch with them. Get togeth-  
er and read it aloud. It is fasci-  
nating.

Have you been watching the  
papers for the latest news from  
that poor leper in Washington?  
This morning, while we are gath-  
ered here, every child in one of

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tle one, and with each envelope  
of pennies there goes up a prayer.  
Oh! it is a sad case! Right here  
at our door, banished by that ter-  
rible disease from contact with  
any human being! His wife and  
child can go just within sight and  
hearing, but must keep beyond  
the twenty paces distant. And  
that's just one leper, just one  
broken, despairing family. And  
do you know of the hundreds  
just like that to whom Mary  
Reed, that saintly missionary,  
ministers? She came face to face  
with the terrible fact that she  
was a leper. Gave herself, from  
her home in Ohio, to work among  
lepers in a colony in the Hima-  
laya mountains, where she has  
been superintendent for many  
years. To such a place, unless  
they can treat him in Washing-  
ton, will John Early have to go,  
where hundreds, suffering as him-  
self are given every care and  
comfort that love and the teach-  
ings of Christ on earth can give.

Do you know about Pandita  
Ramabai, the little Indian wom-  
an, who was the first to tell to  
the East the terrible conditions  
of the child widows in India?  
Left widows while yet children,  
they are that most degraded of  
all people in their land—just  
slaves. Why, the women of that  
country pray daily that they may  
live a life so pleasing to the gods  
that when they come back again  
here, the spirits will allow them  
to be born men—it's such a dis-  
grace and degradation to have to  
be a woman! This brave woman  
was in our country several years  
ago, telling of her work of res-  
cuing these children and women.  
Read about it.

Let it mean something to you  
to be a member of a Missionary  
Society. Get all out of it you  
can; find out where your money  
is going and what good it will  
do, and then perhaps you will  
want to double your offerings!  
Do you know what is being done  
even in your own State? Home  
missions should begin with our  
neighbors, and the pastor's sala-  
ry comes under that head, too!  
What may seem burdens to you  
in your own lives will lighten  
when you know what men and  
women elsewhere are suffering  
because they have not the light  
that is yours so freely. Watch  
the schools and hospitals and  
churches and happy homes fol-  
lowing the preaching of the gos-  
pel.

Men and women, if you should  
wake some dark night and hear a  
lost man or woman calling for a  
light and knowledge of the right  
way, would your conscience let  
you turn on your pillow to sleep  
and heed not that cry? If you  
could not go yourself, wouldn't  
you get some one else in the house



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not fail to make your answer be-  
fore it is too late.

M. M. Love.

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DURING 1908 we sold more than 2600 Church and  
Memorial windows, ranging from \$100.00 to \$1,000.00.  
We have equipped from two to five churches in many  
towns—repeat orders due solely to the superiority of  
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Our firm is among the oldest in the business, and of  
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and a large force of skilled workmen, under a foreman  
of splendid European training—one of the best colored in  
America. He is directed by a corps of craftsmen, and one  
of the highest priced designers known to the business.

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Stained Glass, Leaded Glass, Memorial Windows,  
Beveled Plate Glass, Metal Sash, Etc.



## HARRIS LITHIA WATER

NATURE'S SOVEREIGN REMEDY

It is acknowledged by the best physi-  
cians that "Natural Diseases" are more  
often cured by "Natural Remedies" than  
the use of drugs, and those who have made  
a specialty of the affections of the

Kidneys and Bladder

indorse Harris Lithia Water as being incomparably the best  
medicine, as its action is mild and purely natural. Send for  
testimonials, prices, etc. Sold by all druggists.

HARRIS LITHIA SPRINGS COMPANY, Harris Springs, S. C.

Hotel open from June 15th to September 15th.



## Deaths.

## Mrs. Cilista Hall Thurman.

Mrs. Cilista Hall Thurman was born July 11, 1846. She was the daughter of James and Jerusha Hall and sister of the sainted R. W. Hall. She was converted and joined Oak Grove Baptist Church in 1864 under the ministry of Rev. Hiram Jones. The church located 3 miles east of old Westville, Simpson county. In September, 1864, she was married to D. Thurman. Four boys and 5 girls were the fruit of their union. One girl and one boy preceded her to the glory land. Two boys were preachers, Albert and Rowland. Albert lay down to rest from his labors April 27, 1909. Rowland is now pastor of the M. E. Church at Pearlhaven, Lincoln county. Her nine children were all sober, honest Christian children of whom any mother and father would be proud. Seven of them are with us now and are living monuments of a consecrated Christian mother.

For 45 long years she was a faithful and trusting servant of her Lord. She was a faithful and obedient wife and a tender loving mother. Kind and gentle to all and a blessing to the world. On April 29, 1909, she answered the call of her Lord—come up higher, and now sweetly rests with Jesus. To the husband and children and friends do not look to the grave for she is not there but with her Lord.

May God comfort the bereaved.  
W. S. Rogers.

## Rev. H. S. Archer.

Bro. Archer was born in Mecklenburg county, North Carolina, May 2, 1831. His parents were Methodists, and he too joined that body for six months on probation. During that time he searched the scriptures for himself and found information that led him to the Baptist Church, so on the day he was to be received into the Methodist Church, he was baptized by a Baptist minister. He was true to those early convictions all the rest of his life. He married Miss E. Smith, of Mississippi, and was licensed to preach and accepted work first in North Mississippi. He served as chaplain in the Confederate Army 3 or 4 years after which he became pastor of French Camp and other churches in Mississippi. In 1886, about this time, he moved to Wilkinson county and served Foodville, Percy's Creek, Pioneer, Centerville, Union (Franklin Co.), Hamburg and Knoxville. He lost his wife and after being a widower for three years married Miss R. C. Goyle, of Amite county. He left his tenement of ay for his everlasting home

June 13, 1909. He was in active service for the Master over a half century. The good he did during this time cannot be known now, for the waves of good influence he set in motion are still going and will go until they touch the shores of eternity. So that he being dead yet speaketh. His voice will be heard and his labors seen in the lives of hundreds and thousands. His life was a glorious success. His efforts as a minister were very fruitful indeed, but perhaps his honest, unpretentious, Christ-like life did equally as much for the advancement of the Kingdom. And after all the best ability is reliability.

Bro. Archer leaves a wife, six children, many grandchildren and a host of friends to mourn his death.

What a rich heritage he left his family! What inspiration and stimulus to ambitions and noble living. He was a great help to me while I was pastor of the Centerville Church. It was a delight and help to me to visit him. My life has been made far better for having known him.

God bless and comfort the hearts of the bereaved.

A. H. Clark.

Hammond, La.

## Complete Cure.

Can chills be completely cured? Yes! "No prescription ever effected more than a temporary suppression of the chills. I was told to try your Hughes' Tonic; one bottle made a complete cure." Sold by Druggists—50c and \$1.00 bottles. Prepared by Robinson-Pettit Co., (Incorporated), Louisville.

## Resolutions.

(Adopted by the Woman's Missionary and Church Building Societies of the First Baptist Church).

Whereas, our dear friend and sister, Mrs. W. W. Richardson, has been by death removed from our midst, leaving behind her bereaved hearts and causing a sense of irreparable loss, it is

Resolved, That bowing to the dispensation of our all wise Father, we mourn the loss of one whose tender love for the Master's cause was manifested by her readiness in performing His duties, whose gentle ministrations will be sadly missed, whose sweet cheerfulness under appocation was an inspiration to those around her, and whose place as wife, mother and friend will be difficult to fill; and it is

Resolved, That her memory shall always be cherished by her many friends, especially by her co-workers in the Church, and those who knew and loved her best; and it is further

Resolved, That our heartfelt

sympathy is extended to the bereaved members of her family, and that these resolutions be inscribed upon the minutes of these societies, and a copy of the same be sent to the family.

It was White Easter-Day again. The gates of Heaven were wide And they were letting some one in—

Our dear one, who had died. Her soul had gone away from us, And we were dumb with woe; It seemed too great a loss to bear, For we had loved her so.

It was our mother went that day Into the great unknown; Upon her face a great peace lay, And strangely, whitely shown; Then darkness fell upon our hearts,

And covered, like a pall, Her deathless love we thought had passed Out of our reach and call.

O Easter-day! white Easter-day! Secure in Memory's shrine, Are held unchanging through the years,

The loved ones we resign. But Vision comes with Easter-day;

Men seek the Holy Grail, For Faith and Science hand in hand

Are lifting up the Veil. Mrs. W. B. Mixon,

Mrs. A. Parker,

Mrs. J. H. Aycock.

Committee.

## Work of a Good Man.

A few men now and then, here and there, realize the responsibility they owe to the world to be or some benefit to their fellowmen and one of the most conspicuous examples of this is Dr. B. M. Woolley, of Atlanta, Ga. Dr. Woolley is noted for his Christian integrity and fair dealing, being a highly esteemed citizen of his home town, where he has built up a reputation as a specialist for the cure of the liquor and drug habits. He has had more than a quarter of a century experience in the treatment of these terrible diseases. Dr. Woolley, and his son, Dr. Vassar Woolley, conduct an elegantly equipped sanitarium in Atlanta where hundreds of persons addicted to drugs and liquor are successfully treated every year. The average time required for treatment is thirty days except in extreme cases. Some time ago Dr. Woolley wrote and published a book on the effects of opium and liquor upon the human constitution. It brings out many facts not generally understood. If you happen to know of any person in your neighborhood to whom such a book would prove of value, you will do him a great favor by sending his name and address to Dr. Woolley, 200 Lowndes Building, Atlanta, Ga., and the book will be sent postpaid with the author's compliments.



What are you going to do when you leave school? WHY not learn Book Keeping, Banking, Shortland or Telegraphy or prepare to hold a Government job. This College is conducted by practical business men and when we finish with you help you get it. Write for circular. American Business College, Inc., 429 Carondelet Street, New Orleans, La.

## BABY SAVED HER

"I was sick for three years," writes Mrs. Nollie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones."

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui."

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

Cardui is a pure, vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

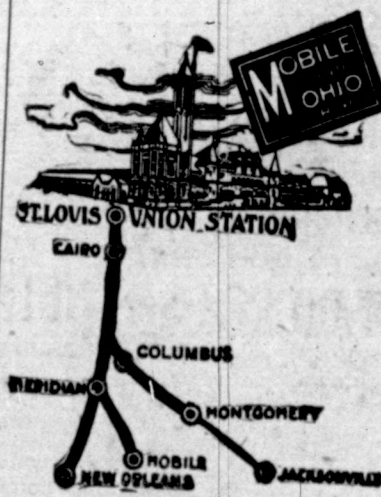
If you are suffering, try Cardui at once. Thousands of letters come to us from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

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San Francisco, Calif.

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and other points,

with privilege of going one route and returning another.

Tickets on sale daily, limited returning not later than October 31st, 1909. Liberal stop-overs. For fares and full particulars, apply to nearest

Agent of the Mobile & Ohio R. R. or H. E. Jones, Jr., T. P. A., Meridian, Miss.

JNO. M. BEALL,

General Passenger Agent, St. Louis.

Thursday, July 29, 1909.

THE BAPTIST RECORD

13

## WANTED!

A CASE OF

ECZEMA

Pronounced Incurable

K. E. B. P.

Kills Every Blood Poison

and will positively cure

Eczema

Syphilis, Ringworm, Chills, Ague, Fever, Rashys, Blisters, Impoverished Blood, Female Complaint—every illness or discomfort arising from parasites in the blood is gently removed from the system by the purely botanical

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A Bottle—\$1.00—A Bottle

Get it to-day. Yellow package. K. E. B. P. in red. If not at your druggist, send his name and yours to:

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MANUFACTURER, JACKSONVILLE, FLA.

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A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

Kimball ORGANS  
PIANOS  
At Factory Prices.

TERMS

\$2.50 a Month  
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Special offers for Churches

Write for Free Catalog and our Factory Plan.

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## For Sale.

Grafted pecan trees in five year old stocks, grafted beneath the soil surface with scions from bearing trees of the finest varieties known to the producing world. For full information write to L. E. Hall, Hattiesburg, Miss.

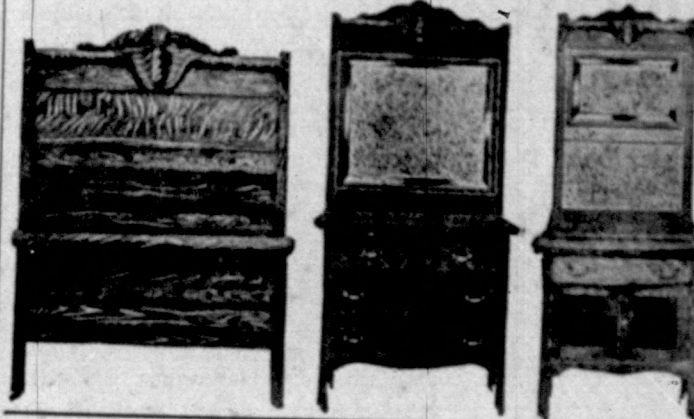
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ANNISTON, ALABAMA  
Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing, All Kinds of Stone Work. Write us for prices. A few reliable agents wanted in unoccupied territory.

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1006. AN OLD AND WELL TRIED REMEDY.

## 3-Piece Solid Oak Bedroom Suit Only \$22.78



An Unheard of Offer. Freight Prepaid.

Did you ever hear of an oak bedroom suit before for \$22.78, safely packed and delivered to your railroad station? Such an attractive offer was never made before and if we were not direct representatives of the manufacturer with special facilities for buying we could not quote such a low factory price. If you want to be supplied, you had better send your order at once.

The bed is solid oak, 78 inches high with 18 inch guaranteed panel in head board and 24 inch guaranteed roll on foot. The Dresser is 48x36 inches on top, has four drawers, full quartered oak top drawers, with French beveled mirror 34x36 inches. The Washstand has a shaped top 24x18 inches, full swell quartered oak top drawer and French plate mirror 12x30 inches.

## Well Made—Handsomely Finished.

This furniture is strictly up-to-date in style, workmanship and finish and cannot be bought at retail for less than \$33.94. We guarantee it to please you. If not, money paid will be cheerfully returned. We will pack the goods securely and ship them anywhere on receipt of price, freight prepaid. Order at once.

Tenn. Valley Furniture Co., New Decatur, Ala.

## Ebenezer.

We have just closed a fine meeting here today. Bro. Robert Russell did the preaching last Sunday at 11 a. m. Rev. T. L. Holcomb of Durant, came to us the following night and preached two sermons each day. Bro. Holcomb preaches the gospel with great earnestness and power. He soon won the hearts of our people. The great Spirit of God took hold of the noble efforts and each service was a benediction. Five were added to our noble little band and the spiritual strength of church we think greatly revived. Prof. Wheeler, of Clinton, conducted the singing, which added much to the interest of the meeting.

J. T. Ellis.

## Is Cancer Hereditary?

Dr. Bye, the eminent specialist on the treatment of Cancer, states that after devoting many years to the study and treatment of this disease, he is convinced beyond a reasonable doubt that Cancer is hereditary, having treated as many as four members in the same family afflicted with the disease. He has published a book describing Cancer in its various forms and stages, which will be of vast interest to any one afflicted or having friends afflicted. This book is sent free to those who are interested. Address DR. W. O. BYE, Kansas City, Mo.

## Prentiss.

I have been in three meetings since the first of July. Bro. J. T. Dale, of Collins, came over and preached a week for us here. We had a good meeting. Bro. Dale is a splendid gospel preacher and a good consecrated worker. Our church was greatly helped by the meeting.

Next I had Bro. J. O. Buckley with me at Antioch, in this county. The meeting was quite a success. We baptized 6 at the close of the meeting and there were 3 additions by letter. The church was greatly revived and the brethren say they are determined to do more for the Lord. I went with Bro. Buckley to

## THE BIGGS SANITARIUM

Formerly located in Greensboro, N. C., will be re-opened August 1, 1909, in Asheville, N. C., with improved facilities for the scientific treatment of chronic disease.

The methods include Massage, Electricity, X-ray, Mechanical Massage, Electric Light Bath, Finsen Light, Diet, Hydrotherapy, Vibration and General Hygiene.

Diseases treated: Paralysis, Epilepsy, Rheumatism, Neurasthenia, Digestive Disorders and other chronic ailments. No cases of tuberculosis accepted.

Special August Rates.

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UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of \$10. The monthly payment is \$6. This is for a \$400 piano. Write for particulars. Save \$108 on your purchase.

Sixty-seven years in business

Philip Werlein, Ltd., 605-7-9 Canal St., New Orleans, La.

Weber Chickering Mathushek Behr Pianos and Pianos. Sheet Music—Victor Talking Machines.

Stonewall, Simpson county, on the 3rd Sunday. The Lord gave us a great meeting. We prayed, sang and preached the best we could and the Lord came down our souls to greet. It was a church revival. On the morning of the last day there were about a hundred men and women who stood up and said that they had surrendered to Christ for service

and that they were going to let God have His way in their lives. We praise God for these good meetings. Bro. Buckley is doing splendid work. He is a good preacher and a devoted pastor. His people love him very much. God bless The Record.

Fraternally,

J. B. Quin.



# Mississippi College.

"THE OLD RELIABLE."

Eighty-two Years Old and Growing More Vigorous Every Day.

Two Splendid New Buildings Recently Completed;  
Best Science Building in Mississippi to be Erected  
Next Spring.

ENDOWMENT INCREASING.

EIGHTY-FOURTH ANNUAL SESSION OPENS  
SEPTEMBER 15th, 1909.

—Last Session—

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This we consider the first essential of a good school. Athletic and  
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Buildings heated by steam, electric lighted and equipped with sani-  
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The school furnishes a high standard dental education, in a college at-  
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A. H. Carroll, D. D., LL. D., President; J. B. Gambrell, D. D., LL. D., President Board of  
Trustees. Matriculates last year 185. Session opens Oct. 4th, 1909, and lasts eight calendar  
months. Faculty of seven Full Professors and courses of special lectures. Catalog  
giving full information sent on request. Address Rev. J. W. Jent, Registrar, Waco, Tex.

### Another Good Day at Forest.

Last Sunday (July 11) was an-  
other good day with Forest Bap-  
tists. At the close of the eleven  
o'clock sermon a noble young  
lady came forward, weeping, and  
presented herself for baptism,  
and was received. She will be  
baptized next Tuesday night, at  
the close of the regular mid-week  
prayer meeting.

At the close of the service the  
church in conference heard the  
report of the treasurer in an item-  
ized statement of our new church  
building, which is now practically  
completed. The report was very  
satisfactory. The building has  
cost just a little less than \$5,000.  
A little more than \$3,100 has  
been collected in cash, and nearly  
all the balance is covered with  
notes and good subscriptions, due  
next fall. The building is of  
wood, and contractors have esti-  
mated it to be worth at least \$6-  
000, at contract prices. It is a  
model of beauty, comfort, and  
convenience. We are now pre-  
pared to entertain the Baptist  
State Convention some time.

And, as a fitting climax to all  
this, God has called one of our  
young men to preach, and before  
the conference was closed Bro.  
Roscoe Abnett was licensed to  
preach the blessed gospel of Jesus  
Christ. He is a promising young  
man, and will enter either Clarke  
or Mississippi College this fall.  
The church has voted the pas-  
tor a month's vacation, which will  
be spent in holding revival ser-  
vices with country churches.

W. B. Sansing.

FOR FEVERISHNESS AND ACHING  
Whether from Malarious conditions, Colds,  
or overheating, try HICK'S CAPSULE. It  
reduces the fever and relieves the aching.  
It's Liquid—10, 25 and 50 cents at drug stores.

Pingtu, Shantung, China,  
June 14, 1909.

My Dear Brother:

Believing that the readers of  
The Baptist Record would be en-  
couraged by hearing from our  
North China work, I take much  
pleasure in sending you the fol-  
lowing report.

The Shantung Baptist Associa-  
tion met at Pingtu May 28th.  
There were sixty delegates pres-  
ent besides a full attendance of  
visitors. One most interesting  
feature of our meeting was our  
women visitors. There were fully  
one hundred crowded into our  
new building meant to accommo-  
date not over sixty, and needless  
to say, their habit of "sponta-  
neous thinking aloud" kept things  
lively in season and out of season.  
We know that the Training  
School women, Bible-women, and  
some of the others were much  
benefited, and we are quite sure  
that they all received much good  
from their association together  
—and we earnestly hope that the  
majority gathered some crumbs  
of knowledge from the discussions

### The Jefferson County High School FAYETTE, MISS.

THE only County High School in the  
State offering courses strictly in Lit-  
erary, Music, Elocution, Commercial De-  
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Girls only taken to board in  
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Strong faculty of Christian men and  
women. Most healthful and pleasant lo-  
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our prices are very reasonable.

Cost of session is from \$150 to \$175.

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Young ladies' dormitories under splendid  
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elegantly appointed dormitory for young  
men. Full college and preparatory  
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A High Grade College for Young Ladies.  
Session 1909 and 1909-240 Students and 22  
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Separate Department for Women. Expenses low. Low 25c  
tuition rates. Next session of all departments, except N. O. Poly-  
technic, begins October 1st. Polytechnic opens November 1st. Send  
for catalogue. Address: R. K. Beyer, Secretary.

### For Sale.

Seven S. C. White Wyandotte  
chickens, 2 roosters and 5 hens;  
\$2 for each hen and \$3 for each  
rooster, or \$12 takes them all.  
These chickens are only 10 months  
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Next session of eight months opens Sept.  
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gressive faculty; wide range of theo-  
logical study. If help is needed to pay  
board, write to Mr. B. Freasly Smith,  
Treasurer of Students' Fund. For cat-  
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THIS College is located in the greatest in-  
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centre in the South. The College building is  
a large modern building with every arrange-  
ment for the teaching of all the branches of  
Dentistry. Large and well equipped labora-  
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are unsurpassed. The professors and in-  
structors are specialists in their departments  
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This College on account of its location and  
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The graduates are remarkably successful  
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BIRMINGHAM DENTAL COLLEGE  
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offers excellent advantages in  
College Courses, Music, Art, Ex-  
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moderate. Session opens Sept. 23rd. Send for  
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DELIGHTFULLY located 1900 feet above sea  
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Music, Art and Expression  
Twenty-eight new pianos. Board and regular  
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Immediately. To cover Mississip-  
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Commission proposition. Salesmen  
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less Hosiery, Underwear, Sweaters  
and Underskirts, sold direct from  
Mills in New York to consumer.  
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Jackson, : : : Miss.

and sermons. (All these visitors  
were Christians. We could not  
possibly give sleeping room to the  
heathen at a time like this, but  
great crowds came the first day  
or two—and then felt they had  
seen all there was to see).

The Association proved a feast  
from beginning to end. Splendid  
sermons, helpful discussions, and  
inspiring reports made the days  
seem only too short. When the  
mission collection was taken and  
amounted to \$408.16 Mexican, we  
indeed felt that the climax had  
been reached. This is decidedly  
the largest collection ever taken  
in this Association.

The reports showed 19 churches  
with a total membership of 2421  
—581 baptisms during this Asso-  
ciational year. The time of meet-  
ing had been changed from au-  
tumn to spring, so this is really  
the report of eighteen months' work. Fellowship was withdrawn  
from one church because of its  
opium-smoking members.

Our Association is composed of  
the work under the Chefoo, Teng-  
chowfu, Hwanghien, Laichowfu,  
Pingtu, Kiachow, and Chucheng  
stations—the last two named sta-  
tions belonging to the Swedish  
Baptists and having 2 churches  
and 246 members, and reporting  
26 baptisms this Associational  
year.

And now I have told you some-  
thing about our Association.  
Would you like to hear more par-  
ticularly about our Pingtu work?

When Dr. Oxner and I came  
to China in 1904, Pingtu had 4  
churches and a membership of  
404. We now have 6 churches  
and a total membership of 1060,  
and reported at this Association  
260 baptisms and Christians in  
206 villages. Is not the joy of  
having a part in so great a work  
worth much of hardships, lone-  
liness and sorrow? You who do  
not really think so have much to  
learn.

We have 11 evangelists and 9  
Bible-women who go from village  
to village and home to home  
strengthening the Christians and  
preaching the Gospel to literally  
thousands who would never come  
to our preaching places to hear  
about this "new and strange doc-  
trine." When they can get men  
and women sufficiently interested  
to come to our chapels and our  
homes to learn more of Jesus  
then we call them "enquirers"  
and confidently look forward to  
the time when they shall be bur-  
ied with Christ in baptism.

Our Pingtu school system is  
quite a large work within itself.  
We have: Boys' boarding school,  
7 teachers and 135 pupils; Girls'  
boarding school, 4 teachers and  
70 pupils; village schools for  
boys, 39 teachers and over 500  
pupils; and village schools for  
girls—our baby enterprise—with  
4 teachers and 39 pupils.

Add to the above list our dis-

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Lv. Gulfport	7:30 A.M.	4:15 P.M.
Lv. Hattiesburg	10:37 A.M.	7:33 P.M.
Ar. Jackson	2:10 P.M.	11:00 P.M.

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### How the Smoker's Heart Is Affected.

There is much in the illustrations offered herewith to warrant the conclusion that the habitual cigarette smoker's heart is very weak and feeble, except for the few minutes during which he is indulging the habit, and that the pulsations at this time are unduly excited. The ordinary case exhibits about the following types of conduct: (1) While the craving is at its height the victim manifests much uneasiness and often much excitement. (2) During the indulgence the cheek is alternately flushed and blanched, the respiration considerably increased, and the hands tremble. (3) About twenty minutes after smoking the muscles become relaxed, the respiration slow and shallow, the skin on the face dry and sallow, and there is an apparent feeling of unconcern about everything.

### Smoking a Most Serious Obstacle to Studentship.

The injurious affects of smoking upon the boy's mental activities are very marked. Of the many hundreds of tabulated cases in my possession, several of the very youthful ones have been reduced almost to the condition of imbeciles. Out of 2336 who were attending public school, only six were reported "bright students." A very few, perhaps ten, were "average" and all the remainder were "poor" or "worthless" as students. The average grades of fifty smokers and fifty non-smokers were computed from the records of one term's work done in the Kansas Agricultural College, and the results favored the latter group with a difference of 17.5 per cent. The two groups represented the same class rank; that is, the same number of seniors, juniors, sophomores and freshmen.

The ordinary cigarette smoking habit student often has a very

peculiar experience in his effort to prepare his daily lessons, about as follows: He goes to his room in the evening with the full intention of studying and opens his text-book, but a certain feeling of nervous uneasiness soon leads his hands automatically to roll and light a cigarette. He indulges the habit a few minutes when, presto, the lesson task which a while ago looked serious and urgent now appears trivial and unnecessary, and he accordingly neglects it. He is now affable and companionable, but the higher moral judgments have lost their value to him and he is most ready to yield to the evil suggestions of others. The partial brain paralysis resulting from the smoking makes the victim regard with indifference the most sacred promise he has ever made to anyone, and he is likely to violate it upon the slightest provocation.

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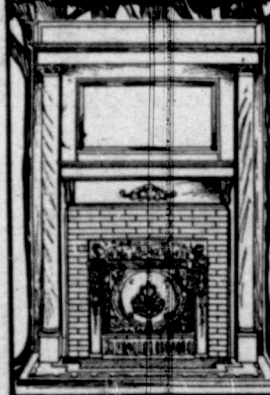
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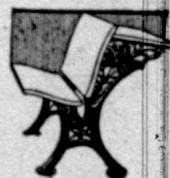
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